THE

TAHRIK-I-JADID

MONTHLY,

Rabwah, Pakistan

Regd. No. L7676

Editor : Nur-ud-Din Muneer

Ihsan 1356 H.S.
June 1977 A.D.

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كل من عليها فان ويبقى وجه ربك ذوالجلال والاكرام

All that is on earth will pass away and there will abide for ever only the person of Thy Lord, Master of Glory and Honour

The Promised Messiah's Daughter
A Sign of God Almighty,
Hazrat Nawwab Mubarka Begum Sahiba

PASSES AWAY

also

Ahmadiyya Khalid,
Hazrat Maulana Abul Ata,

A veteran Missionary and an Eminent Scholar.

(See inside)

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XIII — No. 6
JUNE 1977

Editor
NUR-UD-DIN MUNEER

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Printed by Malik Basharat Ahmad at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan, Rabwah.

MALFOOZAT

Future of Islam

¡O mankind ! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts ; that the day of the glory of the Cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus,

Continued on Page 5

Hazrat Nawwab Mubarka Begum

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by Nur-ud-Din Muneer

The Promised Messiah's daughter, Hazrat Nawwab Mubarka Begum departed this life on the night between May 2 and 23. She was a sign of Almighty Allah and a great lady and her sad demise plunged the whole Jamaat in intense grief and sorrow.

She had inherited great qualities of head and heart from both her parents. She was born to the Promised Messiah from his second wife, Hazrat Nusrat Jahan Begum, a descendant of Hazrat Mir Dard of Delhi, whose family commanded great respect and affection in the Indo-Pak sub continent for their piety and righteousness and for their saintly ways of life.

She was a sign of God Almighty in this sense that before her birth her father, the Promised Messiah and Mahdi received a revelation to the effect that the expected daughter will be brought up in prosperity and affluence. The exact words of the revelation were تنشاء فی الحلیۃ i.e., she will be nourished in ornaments. (Haqiqatul Wahi, First edition p. 217). The Promised Messiah took it to mean that his prospective daughter will live long and enjoy a life of ease and comfort. It happened exactly like that. She lived upto the age of 80 and lived like a princess.

God Almighty gave the Promised Messiah more glad tidings about her. He received another revelation concerning her in 1901 in the words, "Nawwab Mubarka Begum". (Al-Hakam, November 30, 1901 p. 3). In 1909 she was married to Hazrat Nawwab Mohammad Ali Khan, Chief of Maler Kotla, belonging to the ruling family of the state. By virtue of her marriage she became to be called Nawwab Mubaraka Begum and thus the word of God was visioly fulfilled.

Her greatest contribution to the cause of Ahmadiyya constitutes in the unfolding of the Promised Messiah's home life. She was born on March 2, 1897 and her impressionable childhood was all passed in the life time of her holy father. Upto 1908, when her father died, she had witnessed hundreds of episodes throwing light on the exalted morals of the Promised Messiah. These events she related to the Jamaat in her charming discourses on Zikr-i Habib (reminisciences of the life of the Promised Messiah). These collections form a very valuable source material on the life of the Movement's holy Founder.

She had also endeared herself to the community by her humanitarian works and by her efforts to educate and elevate the position of womanfolk by her inspiring and chastening poetry and prose. Her poetry bears the stamp of her deep love for the Holy Prophet (peace and blessings of God be on him). Her

poem in which she has described the despicable position of womenfolk before the advent of the Holy Prophet and sung his praises for their rehibilitation by him is a glowing tribute to her literary genius. She wrote in a simple and effective style and her poetry evokes sentiments of purity and probity and promotes high ideals. The collection of her poems, "Durri Aden" is a valuable treasure of inspiring ideas.

The news of her demise stunned the Jamaat and thousands of them, despite the forbidding heat flocked to Rabwah from every part of the country. Her body lay in state in the house of her son Nawwab Masud Ahmad Khan, where thousands of women saw her face and paid her their last respects.

From the house, the bier was carried to the Bahishti Maqbara by a mammoth procession of devoted Ahmadis. Hazrat Khalifatul Masih also joined them in carrying the bier to some distance. There in its spacious compound, Hazrat Khalifatul Masih led the funeral prayer with no less than 10,000 men joining him. Afterwards her body was interred inside the enclosure where the Promised Messiah's relations are buried. Hazrat Khalifatul Masih led the final prayer nearly at 7.30. p.m.

Hazrat Nawab Mubarka Begum was a great lady. May her soul rest in peace. May God Almighty exalt her in paradise and grant to her bereaved family and to the whole Jamaat patience in this hour of great grief and sorrow. Indeed every Ahmadi takes this loss as his own and offers heartfelt condolences to her dear ones.

OBITUARY

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Alas! on Monday the 23rd of May
A Heaven Blessed lady passed away
Her luck was predicted
In childhood by Heaven
A surname was bestowed
By Almighty Allah's sway
Alas! on Monday the 23rd of May
A Heaven blessed lady passed away
By birth and upbringing
She belonged to holy parents
In childhood she witnessed
Miracles of the Mehdi Promised
Good morals, feelings for the poor
Learnt she in lap, I am sure
Thousands of mothers and children
Mourn their Mother snatched away
Alas! on Monday the 23rd of May
A Heaven blessed lady passed away.
Events of her life proved
The truth of Allah's words
No one is empowered to say
The unseen life's future play
Alas! on Monday the 23rd of May
A Heaven blessed lady passed away.
Childless ladies, needy and the poor
Came to her in faith and Sure
She felt their distress and prayed
Almighty Allah ever agreed to her way
Alas! on Monday the 23rd of May
A Heaven blessed lady passed away.

H. Din Mohammad

HAZRAT KHALIFATUL MASIH'S MESSAGE

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TO AHMADIS ALL OVER THE WORLD

(Announcing the commencement of the fourth phase of the Ahmadiyya Centenary Jubilee Fund, Hazrat Khalifatul Masih III has appealed to all such Ahmadis who have already promised to subscribe towards it, to pay in the current year a sum equivalent to 4/15th of their total promise which has now become due from them. His message is given below. English rendering by Nur-ud-Din Muneer). (Ed.)

Dear Brothers,

Assalamo Alaikum Warahmatullahai Wabarakatohu.

As you already know, a plan entitled "The Centenary Ahmadiyya Jubilee Scheme" was launched by me to further the cause of Islam and to bring about its triumph quickly. The plan envisages the undertaking of many projects like building of mosques and mission houses and publishing of Quran translations and literature on Islam in many languages. Many more necessary steps shall also be taken under this scheme for the propagation of Islam and for the upbringing of the new converts according to its teachings.

I had addressed this appeal to Ahmadis all over the world and I am happy to say that my call has received a very generous response. By the grace and Mercy of our Almighty Allah, to whom I offer my humblest thanks, sincere Ahmadis have made promises of handsome sums towards this Fund and are remitting annually whatever amount becomes due from them.

As God Almighty has commanded us in the Holy Quran to remind each other of our obligations for furtherance of a good cause, I may point it out again for the benefit of my friends that it is our sacred duty to make sacrifices in the cause of Islam. We must spend out of whatever bounties God Almighty has bestowed upon us. If money is needed we must readily offer it and if we are required to exercise our other endowments and capabilities we should do so. We should not fear trials and tribulations for they have always been the lot of the faithful. We should put our trust in the succour of God Almighty and go on fulfilling our obligations in this regard. I hope my friends will realize the needs of Islam and offer always greater sacrifices in its cause than what they had done before.

I may now inform you that the third phase of the Scheme has ended in February 1977 and its fourth phase has commenced. In this phase you have to remit a sum equivalent to 4/15th of your total promise towards this Fund. May God Almighty enable you to do so promptly. Ameen!

Yours Fraternally,
(Mirza Nasir Ahmad)
Khalifatul Masih III

Rabwah, May 5, 1977.

Tahrik-i-Jadid,

NOTES & COMMENTS

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The Holy Quran

ما محمد ابا احد من رجالكم ولكن رسول الله و خاتم النبيين وكان الله بكل شيى عليما۔

Translation: Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets and Allah has full knowledge of all things. (33 : 41).

Khatam is derived from Khatama which means, he sealed, stamped, impressed or imprinted the thing. This is the primary signification of this word. The secondary meaning is he reached the end of the thing; or covered the thing; or protected what is in a writing by marking or stamping a piece of clay upon it or by means of a seal of any kind. Khatam means, a signet ring; a seal or stamp and a mark; the end or last part or portion and result or issue of a thing. The word also signifies embellishment or ornament; the best and most perfect. The words *Khatim* and *Khatm* and *Khatam* are almost synonymous (Lane, Mufradat, Fath & Zurqani). So the expression *Khatam-al-Nabiyyin* would mean, the Seal of the Prophets; the best and most perfect of the Prophets; the embellishment and ornament of the Prophets. Secondarily it means, the last of the Prophets.

At Mecca when all the Holy Prophets's male children had died in their childhood, his enemies taunted him with being *Abtar* (one who has no male issue), meaning that in the absence of male heirs to succeed him his Movement would sooner or later come to an end (Muhit). In answer to this taunt of disbelievers it was emphatically declared in Surah Kausar that not the Prophet but his enemies would remain issueless. After the revelation of Surah Kausar the idea naturally found favour with early Muslims that the Prophet would be blessed with sons who would live to an adult age. The verse under comment removed that misconception inasmuch as it declared that the Prophet is not, never was, nor will ever be the father of any grown-up young men (*Rijal* meaning grown up young men). The verse while appearing to be in conflict with Surah Kausar in which not the Holy Prophet but his enemies were threatened with being issueless, in reality seeks to set at rest doubts and misgivings to which this seeming contradiction gives rise. It says that the Holy Prophet is Rasul Allah, signifying that he is the spiritual father of the whole Ummah and is also Khatam al-Nabiyyin, signifying that he is the spiritual father of all the Prophets. So when he is the spiritual father of all believers and of all the Prophets, how can he be said to be *Abtar* issueless). If the expression be taken to mean that he is the last of the Prophets and that no Prophet will come after him, then the verse would appear to be out of tune and to possess no relevance with the context, and instead of refuting the taunt of disbelievers that the Holy Prophet was issueless, would

support and reinforce it. Briefly, according to the meaning of the word Khatam, given above, the expression Khatam al-Nabiyyin can have four possible meanings; (1) The Holy Prophet was the Seal of the Prophets, i.e. no Prophet can be regarded as true unless his Prophethood bears the seal of the Holy Prophet. The Prophethood of every past Prophet, must be confirmed and testified to by the Holy Prophet, and also nobody can attain to Prophethood after him except by being his follower. (2) The Holy Prophet was the best, the noblest and the most perfect of all the Prophets and he was also a source of embellishment for them (Zurqani, Sharah Mawahib al-Ladunniyyah). (3) The Holy Prophet was the last of the law bearing Prophets. The interpretation has been accepted by eminent Muslim theologians, saints and savants such as Ibn Arabi, Shah Wali Allah, Imam Ali Qari, Mujaddid Alf Thani, and others. Accodring to these great scholars and saints no Prophet can come after the Holy Prophet who could abrogate his Millah or who should be from outside his Ummah (Futuhat, Tafhimat, Maktubat and Yawaqit wa'l Jawahir). Aishah, the talented spouse of the Holy Prophet, is reported to have said. Say that he (the Holy Prophet) is Khatamal Nabiyyin, but do not say that there will be no Prophet after him (Manthur) last of the Prophets (4) The Holy Prophet was the only in this sense that all the qualities and attributes of Prophethood found their most perfect and complete consummation and expression in him; Khatam in the sense of being the last word in excellence and perfection is of common use. Moreover the Quran clearly speaks of the advent of Prophets after the Holy Prophet (7:36). The Holy Prophet himself was clear in his mind as to the continuity of Prophethood after him. He is reported to have said; If Ibrahim (his son) had remained alive, he would have been a Prophet (Majah, Kitab al Janaiz) and, Abu Bakr is best of men after me, except that a Prophet should appear (Kanz).

(The Oriental & Religious Publishing corporation Ltd., the Holy Quran with English Translation & Commentary, 1969.)

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THE HADIS

If the Heart is good all the other limbs get well

The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Naman bin Bashir, to have said, "In the body is a piece of flesh, when it gets well, the whole body gets well and when it becomes unhealthy, the whole body gets unhealthy and hark! that piece is the heart". (Bukhari)

Explanatory Note: In this hadis, a charming philosophy, aimed at reforming one's self has been enunciated. It says that the heart is the foutainhead of all the actions of man. If the heart of a man entertains good and pure thoughts, all his deeds will necessarily be directed towards the path of virtue. But if the heart has dirty and offensive ideas, the deeds must necessarily follow the path of vice, for the feelings entertained by the heart are like seeds and action is the tree that grows out of the seed. Therefore for the purpose of reformation, one must first worry about the heart. If leaders of a community and the press infuse in the minds of the masses the feelings of virtue and the college and school teachers similarly touch the hearts of the students, as also the parents those of their children, and instill in

them the love of God, of the Prophet and of the faith and feelings of welfare for the community and the spirit of service and sacrifice and truthfulness and sow in them the seeds of honesty then there is little occasion to worry for good deeds on their part. The purity of mind will itself stimulate the growth of the tree virtue. But if the heart is sick, the plant of good deeds will not grow and if it grew at all, it would wither away soon. The Holy Founder of the Ahmadiyya Movement, the Promised Messiah (Peace of Allah be on him) has well said in this connection :-

Righteousness is the root of all virtue.

If this root is firm all is safe.

The truth is that human heart is the central repository of righteousness, the fountainhead and source of all virtuous deeds. If the heart is in good shape, the activity of the hands and the feet and of the tongue and the eyes also becomes healthy. But if the heart is filthy then all the deeds of man smell of stench and filth. Even the seemingly good deeds of such a person are but lifeless imitations or hypocritical advertisements devoid of any reality. It is thus the duty of every reformer to concentrate on the cure of the heart first for the heart is like the root and no dirty root would grow into a holy tree.

(From "Forty Gems of Beauty.")

Pen Friendship

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By Qayadat of Pen Friendship,
Ansarullah Markazia, Rabwah

Our brothers know it very well that Hazrat Amirul Momineen Khalifatul Masih III launched a scheme to introduce Ahmadi brothers living in various lands and countries with each other. Some work has been done on this project and we received some letters from brothers who were interested to have pen pals. Now we are sending them names of those with whom they can start corresponding. We request the brothers again to send us names, their addresses, age, profession who want to have pen friends in other countries or Pakistan. In their letters they should mention the language in which they would like to have correspondence.

Endeavours will be made to send them appropriate names so that they may write to them and enjoy the friendship of their brothers in various lands.

We heve received some names from our sisters too. If any of the ladies are interested, their names will be welcome and we shall send them the names of those sisters who are interested in Pen Friendship.

(*Continued from page* 1)

both Muslims and Christians will despair of his coming and, entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth'.

(*The Promised Messiah in Tazkira-tush-Shahadatain*)

Ahmadiyya's Khalid,
Digitized by Khilafat Library Rabwah
Hazrat Maulana Abul Ata

by Nur-ud-Din Muneer

Hazrat Maulana Abul Ata, a veteran missionary and an eminent scholar, whom, in recognition of his devoted services in the cause of Islam, Hazrat Musleh Mauood, the Second Successor of the Promised Messiah (peace on him) had honoured with the distinguished title of Khalid passed away on the night between the May 29 and 30, 1977. He was 73. The other two illustrious missionaries, Hazrat Maulana Jalaud Din Shams and Hazrat Malik Abdul Rahman Khadim whom Hazrat Musleh Mauood had similarly honoured had predeceased him by many years.

Hazrat Maulana spent his whole life in serving Ahmadiyyat. God Almighty had endowed him with excellent talents which he applied single mindedly in the interest of the Faith He was an able writer, a reputed journalist and a powerful orator and in all these capacities he served Ahmadiyya very diligently both within the Indo Pak sub-continent and in the Middle Eastern Countries, were he was incharge of Ahmadiyya Mission in his youth.

He also held the administrative post of *Nazir Islaho Irshad* (*Talim al Quran*) in the *Sadar Anjuman Ahmadiyya Pakistan*, i.e. Central Executive Body of the Community and the post of President, *Majlis Kar Pardaz Masaleh Qabrastan*, i.e. the Executive Body for the conduct of the affairs of the graveyard. On Saturday the 28th May, only a day before the day he breathed his last, he presided over a meeting of the last named department, thus literally dieing in harness.

The funeral service was offered on Monday, May 30, after Magbrib Prayers in the vast compound situated to the east of the Mubarak Mosque. Hazrat Khalifatul Masih led the prayers and thousands of Ahmadis joined him in supplicating to Almighty Allah for his exaltation in the next life. Afterwards the bier was carried to the Bahishti Maqbara by a procession of thousands of Ahmadis. Hazrat Khalifatul Masiah also joined in carrying the bier to some distance. However, as he was unwell, he did not proceed to the *Maqbara* and deputed Mirza Abdul Haq, the Provincial Amir, to represent him in the burial ceremony. After the body had been entombed, the Mirza Sahib led the final prayer.

A brief life sketch

Hazrat Maulana was born on April 14, 1904 in a village in District Jullundur (India). His father had joined Ahmadiyya in 1902. After completing his primary education he got admission in Madrassah Ahmadiyya, Qadian. During his academic career he showed ample proofs of his talents in writing and speech making. In 1924, he passed the Punjab University's examination in Honours in Arabic In 1927, he graduated from the Missionary Training college, Qadian.

From very early in his missionary career he made a mark in the field of religious debates. The critics of Islam and Ahmadiyyat would become dumb, when he would expose the hollowness of their arguments.

He championed the cause of Islam in many a debate, the proceedings of which were subsequently prin ed in book form Out of them *Mubahsa Misar* (Cairo debate with Christian mi sionar.es) *Mubahsa* Rawalpindi and *Mubahsa* Mehtpur are particularly known for their lucidity and convincing power.

He was equally well at writing. He worte some 30 books which ably defend Islam and Ahmadiyyat against their detractors. His books, *Tafhimati Rabbania*, *Tajalliyat Rahman'a.*, *Al Qaul al Mobin fi Tafsir Khatam.n Nabiyeen*, *Bahai Tehrik par Tabsara* and *Wahyo Ilham Kai Matallaq Islami Nazria* constitute a very valuable legacy for truth seekers.

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In the field of Journalism, his Monthly Al-Furqan in Urdu, which he started at Qadian and which he edited for more than 25 years bears the imprint of his scholarship. He also edited an Arabic Monthly, Al-Bushra, when he was in Middle Eastern countries for the benefit of Arabic speaking people. He wrote Arabic with ease and grace.

As already stated he also held many administrative jobs. He was principal of Jamaitul Mo ashirin for many years and many budding missionaries have benefited from his profound knowledge and good example.

His services are many and of a very high merit. He kept busy throughout his whole life in testifying to the truth of the Promised Messiah and Mahdi (peace on him) both through his writings and through his speeches. He has a shining record of services to his credit and his name will live for ever in the annals of our Movement. May his soul rest in peace and May God Almighty exalt him in paradise and bless his progeny with His choicest blessings. May God Almighty enable his widow, his sons, his daughters and other relations to bear patiently this grievous loss. The staff of the Monthly Tahrik-i Jadid offers their heartfelt condolences to the bereaved family.

★ ★ ★

Poem for Abul Ata

Hadayatullah Hubsch

The ways of love are many
But only one is true
It is the path of Ahmad
Which brings me close to you

It is the path of taqwa
To reach the realms of bliss
A fight by means of prayers
And the quranic kiss

There is no one but Thee,
O Lord, show me Thy love
To plant the prophets tree
By words which are pure seeds

We are in love forever
No one can climb so high
The hearts of us are lightnings
Hope for the darkened sky

The beloved ones of God
Are living all the time
We are in Allahs lap
He sings for us His Rhyme

★ ★ ★

OPENING ADDRESS

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delivered by

Hazrat Khalifatul Masih III

at the Annual Conference 1969.

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call for blessings on His noble Messenger.

After pronouncing the Shahadah and seeking refuge with Allah, and reciting the Fatihah, the address proceeded :

When the Promised Messiah, under the command of Almighty God, announced that he had been commissioned to bring about the triumph of Islam and called the Muslims to come to him and become his helpers and to make sacrifices in the cause of Allah in order to win His pleasure, he said :

That Holy Lord of glory has incited my heart so that I should supplicate for them and beg for that light to be bestowed upon them whereby a person is freed from the bondage of his ego and of Satan, and that I should beg for them the holy spirit which is generated by the union of perfect providence and sincere obedience, and that I should supplicate for their deliverance from the evil spirit which is born of a close relationship between Satan and the mind that incites to evil.

He added :

For the purpose of restoring them to life I would be ready to endure death myself. (Announcement March 4, 1889).

In the capacity of a deputy and Khalifah of the Promised Messiah, on whom be peace, God Almighty has also created in my heart the eagerness to beg of my Lord the same things for my friends. I am ready to lay down my life for you ; I occupy myself with supplications in your behalf in every manner. When you begin your journey for this Conference, my mind is troubled that you will have to face the inconveniences, the anxieties, the accidents which are inseparable from a journey. I reflect upon them and prostrate myself before my Gracious Lord and supplicate in your behalf that He might safeguard you and keep you secure.

When you arrive here, I am troubled by the thought lest you should be put to any inconvenience through any neglect of our sincere volunteers. Then I am rendered anxious lest your egoes should become a cause of anxiety for you. May you be granted the strength to offer up earnest prayers for the achievement of the purpose for which you have come here, and may you be enabled through your participation in this Conference to hear the words of God and His Messenger, to ponder upon them and to make up your minds that God Almighty of His grace might enable you to carry out the responsibilities which the Holy Quran and the commandments of Allah and His messengers lay upon you. At no time should this purpose be absent from your minds. I am ever occupied in supplicating in your behalf : Our Lord, owhile Thou hast enabled these my brothers and sisters that they should come here to participate in this Conference seeking Thy pleasure and to hear the commandments of Thy Messenger,

Muhammad, peace be on him, while Thou hast safeguarded them against the troubles and tribulations and accidents of the journey hither, while Thou hast enabled our sincere volunteers by Thy grace to put forth their utmost efforts in the service of their visiting brethren and to ensure that they should be put to no inconvenience, do Thou safeguard these my brethren against the trials of their egoes. Let them not waste their time, nor let their minds wander away from the true purpose, and let them put forth their utmost effort to achieve that purpose, and let them win Thy grace, let their efforts find acceptance with Thee, let them achieve their purpose through Thy grace, and let them return having been loaded with the bounties of this world and the hereafter.

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The supplications that I make in your behalf all through the year are in the spirit of Sura Fatihah the details of which are set out by the Promised Messiah, on whom be peace, in his books. I shall now recite the purports of these prayers to which I invite you to say Amen. Thereafter we shall all join in silent prayer. May Allah the Almighty safeguard and help you and us both during our journies and during our stay. May the purpose for which God Almighty has established Islam in the world and has raised Muhammad, peace be on him, as his Messenger, and has made the Promised Messiah, on whom be peace, a great spiritual son of Muhammad, peace be on him, be fulfilled and May God Almighty enable us to make our contributions towards the achievement of that purpose and may our meagre service find acceptance with Allah, the Exalted.

All praise belongs to Allah, We thank Thee, O Allah, for the countless bounties which Thou hast bestowed upon us purely as the manifestation of Thy providence and Thy grace. Our prayers, our supplications, our deeds, our efforts, our exertions could not have won them for us, but our Lord, Thou dost extend gracious acceptance to the supplications of Thy humble servants. Our Master, Thou dost invest deeds and exertions with the best results out of Thy limitless mercy. Bestow upon us the strength that we may be ever occupied with supplication and effort, Grant them acceptance and bestow upon us the bounties that are bestowed in answer to supplications and effort. Make us Thy true servants; bestow upon us sincerity and zeal; make us steadfast in the cause of truth and righteousness; decree for us a pleasant life and bless us with success and prosperity.

Our Lord, we are weak and ignorant. Without Thy help and succour we cannot discover the ways of winning Thy pleasure. Our Lord, be Thou gracious unto us and fill the expanse of our breasts and the vastness of our hearts with Thy own love so that like a fast and thoroughbred steed we should run towards Thee and arrive in Thy presence. O Thou, Whose love transcends beyond the love of father and mother, raise us lovingly and take us into Thy lap.

Pride and arrogance are rejected by Thee while humility and meekness are the slaves of Thy throne. Do Thou ordain that these should be the dwellers in our hearts.

Nothingness is the reality and basis of our being. Do Thou ordain we should have this reality ever in mind. Our youth should take no pride in his strength, nor our old one put any trust in his staff, nor should our wise and intelligent one take pride in his wisdom and intelligence, nor should a learned one

and a man of understanding trust in the accuracy of his knowledge or the good quality of his understanding. Nor should a recipient of revelation and one having experience of dreams and visions rely upon them or on the sincerity and zeal of his supplications, for Thou Our Lord, our Beloved, doest whatever Thou willest. Thou rejectest whom Thou willest and Thou dost include among Thy special servants whom Thou willest.

O Thou to Whom all our worship is due, we Thy humble and resourceless servants, anxious to achieve the perfection of devotion, occupy ourselves with Thy worship, but we are possessed by our scattered thoughts, by Satanic doubts, by useless reflections, by ruinous imaginations, and we are thereby reduced to the condition of foul flood water and can find no deliverence from doubt and suspicion. Thou, O Plentitude of Mercy, of Thy infinite grace, reveal Thy countenance to us so that we might attain to truth and certainty. O Most Merciful of those who show mercy, we seek only Thy help and supplicate Thee alone for succour, equip us with eagerness, concentration, firm faith and the strength to respond to Thy commandments. We supplicate Thee for joy and light, for the ornaments of insight and for the garments of truth and righteousness wherewith to adorn our hearts so that with the help of Thy grace and Thy mercy we shall be foremost in the fields of certainty and we should arrive at the river of truth and unfolding of mysteries. Our gracious Lord, we suffer from the high tides of selfish desires and are drowned in them, we are caught in the whirlpool of our passions and being prisoners of our cravings, we are exposed to ruin. There are few that are secure against these assaults of the mind that incites to evil. Our Gracious Lord, be Thou our Guardian. O True Healer, manifest Thyself to us in the guise of a wise physician, draw us to Thyself, Take us up into Thy bosom so that we become crazy with the love of Thee and are healed of all our ills. Bestow upon us rectitude and grant us the strength to adhere to it always and include us among Thy righteous servants.

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Our Guide, the straight path is a high bounty. It is the root of every favour and it is the gate of every gift. Our beloved and our Goal, guide us along the straight path and bestow upon us this everlasting spiritual kingdom. May we be the recipients of Thy continuous favours and Thy bounties. Prepare us for the receipt of Thy bounty and Thy favours and make us worthy of them so that after dark nights we should encounter a pleasant life and be equipped with the light that dispels all darknesses so that, our Lord, we should find deliverance from all flatering and straying before we face death.

Our Lord, our Master, do Thou of Thy grace kindle in our hearts the flame of Thy Love. Bestow upon us the certainty of faith through Thy signs. Our Beloved, lift the veil from Thy couutenance and grant us a view of Thy bright face.

Our Beneficent Lord, do Thou ordain that the illumined waves of Thy beneficence should roll in our mortal beings. May every particle of our be sacrificed for Thy sake. The fire of Thy love should keep our breasts warm. The manifestation of Thy greatness and Thy glory should so seize us that the world and all in it should appear dead before Thy Being. Let every fear proceed from Thee. Let us find pleasure in our anguish for Thee and let us find comfort in Thy company. Let our

hearts find no comfort without Thee.

Our true and real Benefactor, enrich us with the bounty of Thy love. We have committed our souls and our beings to Thee. We devote our love to Thee. We come to Thee humbly and earnestly. We beg of Thee Thy mercy and Thy compassion. Tear up and throw away the veils of our neglect. Our souls tremble in the face of Thy greatness and glory and out of fear of Thee. Let Thy love be our life line.

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Beloved Lord, come to our help. Make firm our convictions and our faith so that we should incline wholly towards Thee with all our hearts and all our desires and our full understanding, and with all our limbs and our lands and our cultivations and our commerce and our industry and our professions. Make us turn away from everything that is beside Thee. Let nothing beside Thee have any existence in our estimation. We should obey and follow Thee alone. O Creator of all and Master of all, why should we take any pride in wealth or in the owner of wealth, and why should we be deceived by them? We present ourselves in Thy court of honour in the guise of the humble and the meek. We reject the world and part from it. We love the hereafter and desire that alone.

O Lord of perfect powers, our full trust is placed in Thy Beneficent Being. O Gracious One, every particle of ours is devoted to Thee. Illumine us with Thy light. Amen

Let us now pray that Allah, the Exalted may favour us with His bounties.

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the

AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.

Nigerian Press on Ahmadiyya Mission Activities

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"Daily Times" 'Nigeria's largest Daily Sale.
21527, Saturday, April 16, 1977.'

"Kornic works exhibitation in Kano ends"

"A four-day Koranic exhibition organised by the Ahmadiyya Jamaat has ended.

"The exhibition, which was the first of its kind in Kano and the fifth in the federation, displayed Koranic translations in 30 world languages and the scripts used in different countries in the last 1.000 years.

"In his opening address, Alhaji Saggai paid tribute to the noble efforts of the Ahmadiyya Jamaat in the cause of Islam, the annual exhibition in the country being one of them.

"The function started with the recitation of the Holy Koran by Bro. Aziz Toye followed by an Arabic Qasida, which was chanted by Maulvi S. A. Shah in a very melodious voice.

"In his opening speech, Maulana M. A. Shahid, the Amir and Missionary in charge of the Jamaats of Nigeria, the Republic of Benin and the Niger Republic traced the history of the translations of the Holy Quran.

"He pointed out that the earlier translations were in most cases done by the christians and their translations could not be up to the mark because they lacked insight into the language and the koran itself. Some of the translations were also biased, he added.

"He said that the koran had a message for all peoples of the world and that the Ahmadiyya Jamaat was committed to carry this message all over the globe.

"It was with this aim, he continued, that the Jamaat had produced world translations.

"Some of the languages included English, French, Danish, Espranto, German, Dutch, Lugandi, Sawahili, Yoruba and many Asian languages he said, adding that the Hausa version would be published soon.

"Later the chairman of the occasion, Alhaji Saggai launched a book titled 'Hausa traced to Arabic', published by the Ahmadiyya Jamaat, Nigeria.

The book was written by Maulana M. A. Mazhar."

EXPORTERS
OF
BOOKS ON ISLAM

The Oriental & Religious
Publishing Corporation Ltd.,
Rabwah, Pakistan.

THE AHMADIYYA MOVEMENT IN ISLAM

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QUESTIONS AND ANSWERS

(II)

In the following article we reproduce another question which was placed before the Promised Messiah by his critics and to which he answered in his book, Izala-e-Auham (Removal of Doubts). The first article in this series appeared in the previous issue. English rendering and editing by Nur-ud-Din Muneer. (Ed).

Question: The Messiah, son of Mary, quickened the dead, gave sight to the blind and hearing to the deaf, which of these miracles have been shown by his counterpart i.e. The Promised Messiah?

The Answer! First of all it is enough to say in answer to the question that the Traditions about the Messiah awaited by Muslims, do not at all claim that the dead will rise by his hand. Rather they say that the living will die by his breath. The fact is that God Almighty has sent this humble one to quicken the dead, make the deaf hear, clean the lepers and recover those who are in graves, but all this is to take place spiritually.

Apart from this there is another similarity between the Messiah, son of Mary and his like (i.e. me). As he has offered a true gist of Torah in his gospels so have I to do in respect of the Holy Quran. I have been commissioned to present its true teachings to those who are oblivious of it.

The sole mission of the Messiah was to preach the commandments of the Torah intensively and extensively. So have I been assigned the task of expounding in clear terms the commandments of the Quran. The former Messiah served Moses and the Messiah who is his like is to serve the counterpart of Moses (i.e. Muhammad). This is the only difference otherwise the resemblance is patent.

True, those who were quickend by the Messiah are dead and gone. But I declare it most emphatically that whoso drinks from the cup of life which I am given and which I offer, shall never die. If anyone else can expound the same vital truths which I expound and copy the wisdom which comes out of my mouth then you may well conclude that I am not of God. But if this wisdom and understanding of the Divine mysteries which quickens the dead can be had from nowhere else, then you have no ground for rejecting me. Remember this spring has gushed open in the heavens, no one on earth can stop it. So do not hasten to reject me. Otherwise, you will be placing yourself knowingly under the charge of God by contravening the following commandment laid down in the Holy Quran.

> 'And follow not that of which thou hast no Knowledge. Verily, the ear and the eye and the

heart, all these shall be called to account ; (17 33) Do not exceed the limits in your distrust and suspicion lest you may be held, and then in your moment of anguish you may have to say, 'what is the matter with us that we see not the men whom we used to reckon among the wicked.' 38 : 63)

He is unwise indeed, whose restive heart provokes him quickly to oppose and reject.

A truth seeker should be patient. A seed will bear that kind of fruit only which conforms to its inherent qualities.

A man should have some inner light, the truth of the matter facing him will then divulge itself upon him.

Truthfulness of the true never remains hidden, inner light illumines their brow.

He who quaffs the cups of union with his beloved, his face always radiates its joy.

Ye Muslims ! if you sincerely believe in God Almighty and His Holy Messenger (on whom be peace) ; if you are eagerly looking forward to the help of God, then the time for God's help has come already. My claim, and to what I call you is not a man's work. No human design is at its back. Nay the same blessed dawn has now broken forth which was promised in the holy scriptures. Almighty Allah has taken pity on you when you needed it most. You were almost about to fall in a gaping pit and perish, but His Loving hand caught hold of you. So be grateful and jump with joy that the day of a new life has dawned for you. God will never let Islam come to nothing. It has been nourished by the blood of truthful martyrs. He will not let it be divested of heavenly blessings and be reduced to a collection of mere stories like other religions. Whenever it is overcome by darkness He gives it a fresh light. Do you not look for the rising of the new moon after a dark night ? And do you not declare that tomorrow the new moon will rise when the moonless night passes away. Pity it is that you know full well how natural law functions but are totally ignorant of the corresponding spiritual law.

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O ye Maulvis ! ye egoists and hypocrites ! What a pity. Why do you not like the doors of heaven to open ? Why do you wish them closed for ever ? Is it not for retaining your hold on the common man ? Look within yourselves and look deep. Are your hearts not rusted out and out ? Has darkness not corrupted you completely ? Are you in any way less engrossed in self aggrandisement than the scribes and pharises of the time of the first Messiah ? Think over all this. Then tell me. Are your very lives not a proof of my likeness to the Messiah ? Are you not in this way closing the argument against you in the sight of God ? In truth I say that it is easier for an infidel than for you to become a believer. Many will come from the East and from the West and partake of this blessing but you shall die oblivious of it as you are. Would that you ponder !

To prove my likeness with the first Messiah I am being pressed to show miracles alleged to have been shown by him. I have already stated that physical resurrection is nothing. I have come for spiritual resurrection which will come through me. Moreover, if we set aside the

stories—pure fabrications or the result of misunderstanding—and consider the Messiah's actual performances we do not find anything supernatural about them. In fact doubts and objections cast upon his miracles exceed those in quality and quantity brought against any other prophet. Does not the Biblical story of the pond show his miracles in true colours? And the case of his prophecies is even worse. Do such generalizations as there will be earthquakes, pestilences, wars and famines, deserve to be called prophecies. Then a large number of his so-called prophecies were never fulfilled. He had promised Judas Iscariot one of the twelve thrones in heaven which did not happen. A similar throne he gave to Peter and the keys of Heaven, besides. Peter was to close the doors of heaven or open for anyone as he liked. But the same Peter cursed him face to face before leaving him and swore that he did not know him at all. There are other prophecies which ended in fiasco. However, the Messiah is not to blame. Predictions and visions are sometimes misunderstood by the prophets too. Some of the prophecies of Moses also were not fulfilled in the manner he had hoped they would. The most we can say in this context is that unfulfilled prophecies of the Messiah outnumber those of any other prophet. But the error was not in the revelation. It was an error of judgement. The Messiah was a man and as such he was also prone to make mistakes. So in his efforts to interpret the revelations he made these mistakes.

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In this context, it appears very odd that though the Messiah clearly denies any power in him to perform miracles and solemnly affirms that he can never do so, yet the common people attribute to him not one but myriads of miracles. They fail to see that he dissociates himself completely from such powers. For example on one occasion he was presented before Herod. He was very happy to receive him, for he hoped to see him performing some miracles. So he persistently requested him to do so. But the Messiah gave no answer. Consequently Herod and all his courtiers lost faith in him and dismissed him as a very small fry (Luke 23).

It is not difficult to understand that if, as his followers claim, the Messiah had mighty powers of miracles, he would certainly have shown some to Herod who was the ruler of his native country and was also favourably inclined towards him. But he failed.

On another occasion when the scribes and pharisees, highly honoured by the Government of Caeser had asked him to show them a miracle, instead of doing so, the Messiah vented his anger on them, abused them and said, 'An evil and adulterrous generation seeketh* after a sign; and there shall no sign be given to it but the sign of Jonah, the prophet (vide Matthew 12:39). This allusion by the Messiah to the sign of Jonah implied that as the prophet Jonah did not die in the whale's belly, kept alive in it and came out of it alive, similarly, he himself would not die on the cross, nor enter so in the heart of the earth.

This casts a strong reflection on the moral state of the Messiah and on his manners, In Matthew 23:3 he says that 'The scribes and pharisees sit on Moses seat' meaning thereby that they are honourable people. He knew it well that they were leaders of Jews and were accorded respect in the courts of Caesar equal

(Continued on page 19)

Quranic Attributes of God

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(1) Rabb al Alamin, the Creater and Fosterer of everything gradually towards perfection.

(2) Rahman. Without any effort on the part of His creatures the Provider of everything necessary for their development and progress.

(3) Rahim, the Bestower of the highest and continuous reward to the doers of good and resistors of evil.

(4) Al-Malik i.e.
The Sovereign, i.e., Not bound to punish His creatures if He chooses to forgive them.

(5) Al-Quddus i.e.
The Holy One.

(6) Al-Salam i.e.
The Source of Peace.

(7) Al-Mumin i.e.
The Bestower of Security.

(8) Al-Muhaimin i.e.
The Protector.

(9) Al Aziz i.e.
The Mighty.

(10) Al-Jabbar i.e.
The Subduer.

(11) Al Mutakbbir i.e.
The Exalted.

(12) Al-Khaliq i.e., The Creator.

(13) Al-Bari i.e., The Maker.

(14) Al-Musawwir i.e.
The Fashioner.

(15) Al-Ghaffar i.e.
The Great Forgiver.

(16) Al-Qabhar i.e.
The Most Supreme.

(17) Al-Wahhab i.e.
The Bestower.

(18) Al-Razzaq i.e.
The Great Sustainer.

(19) Al-Fattah i.e.
The Opener (of the doors of success for mankind). The Judge.

(20) Al-Alim i.e
The All-Knowing.

(21) Al-Qabid i e.
The Controller; He Who keeps all things within limits; The Seizer.

(22) Al-Basit i.e.
The Enlarger; He Who enlarges the means of subsistence.

(23) Al-Khafid i.e.
The Depresser; He Who brings low the proud.

(24) Al-Rafi i.e.
The Exalter.

(25) Al-Mu'izz i.e.
The Bestower of honour.

(26) Al-Mudhill i.e.
The Abaser; He Who abases the haughty.

(27) Al-Sami i.e.
The All-Hearing.

(28) Al-Basir i.e.
The All-Seeing.

(29) Al-Hakam i.e.
The Wise Judge.

(30) Al-Adl i.e.
The Just.

(31) Al-Latif i.e.
The Incomprehensible; The Knower of all subtleties; The Benignant.

(32) Al-Khabir i.e.
The Al-Aware.

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(33) Al-Halim i.e.
The Forbearing.

(34) Al Azim i.e.
The Great.

(35) Al-Ghafur i.e.
The Most Forgiving.

(36) Al Shakur i.e.
The Most Appreciating.

(37) Al-Aliyy i.e.
The High.

(38) Al Kabir i e.
The Incomparably Great.

(39) Al-Hafiz i.e.
The Guardian.

(40) Al Muqit i.e.
The Preserver; He Who preserves the faculties of all created things; The Powerful.

(41) Al Hasib i.e.
The Reckoner.

(42) Al Jalil i.e.
The Lord of Majesty.

(43) Al Karim i e.
The Noble.

(44) Al-Raqib i e.
The Watchful.

(45) Al-Mujib i e.
The Answerer of prayers.

(46) Al-Wasi i.e.
The Bountiful; The Al-Embracing.

(47) Al-Hakim i.e.
The Wise.

(48) Al Wadud i.e.
The Loving.

(49) Al Majid i.e.
The Lord of Honour.

(50) Al-Ba'ith i.e.
The Raiser (of the dead).

(51) Al-Shahid i.e.
The Witness; The Observer.

(52) Al-Haqq i.e.
The True.

(53) Al-Wakil i.e.
The Disposer of affairs; The Keeper.

(54) Al-Qawiyy i.e.
The Powerful.

(55) Al-Matin i.e.
The Strong.

(56) Al-Waliyy i.e.
The Friend.

(57) Al Hamid i.e.
The Praiseworthy.

(58) Al-Muhsi i.e.
The Recorder.

(59) Al Mubdi i.e.
The Author (of Life); The Beginner.

(60) Al-Mu'd i.e.
The Repeater (of life).

(61) Al Muhyi i.e.
The Life-Giver.

(62) Al-Mumit i.e.
The Controller of the causes of death; The Destroyer.

(63) Al-Hayy i.e.
The Living.

(64) Al Qayyum i.e.
The Self-Subsisting and All-Sustaining.

(65) Al-Wajid i.e.
The Discoverer; The Finder.

(66) Al-Qadir i.e.
The Possessor of power and authority.

(67) Al-Majid i.e.
The Glorious.

(68) Al-Muqtadir i.e.
the Omnipotent.

(69) Al-Mu'qaddim i.e.
The Provider (of the means of progress and advancement).

(70) Al-Mu'akhir i.e.
The Degrader; The Postponer.

(71) Al-Awwal i e.
The First.
(72) Al-Akhir i e.
The Last.
(73) Al-Zahir i e.
The Manifest; He to Whose existence every created thing clearly points.
(74) Al Batin i.e.
The Hidden; He through Whom the hidden reality of everything is revealed.
(75) Al Wali i.e.
The Ruler.
(76) Al-Muta'ali i.e.
The Most High; The Possessor of excellent attributes.
(77) Al Barr i.e.
The Beneficent.
(78) Al Tawwab i.e.
The Oft Returaning with compassion; The Acceptor of repentence.
(79) Al-Mun'im i.e.
The Bestower of favours.
(80) Al-Muntaqim i.e.
The Awarder of appropriate punishment. The Avenger.
(81) Al Afuww i.e.
The Effacer of Sins.
(82) Al-Rauf i.e.
The Compassionate.
(83) Malik al-Mulk i.e.
The Lord of Sovereignty.
(84) Al-Muqsit i.e.
The Equitable.
(85) Al Jami i.e.
The Gatherer; The Assembler.
(86) Al Ghaniyy i.e.
The Self Sufficient.
(87) Al-Mughni i.e.
The Provider of the means of sufficiency; The Enricher.
(88) Al-Mani i.e.
The Withholder; The Prohibitor.

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(89) Al Darr i.e.
The Inflictor of punishment.
(90) Al Nafi i.e.
The Benefactor.
(91) Al-Nur i.e.
The Light.
(92) Al-Hadi i e.
The Guide.
(93) Al-Badi i e.
The Originator.
(94) Al-Baqi i.e.
The Survivor.
(95) Al Warith i e.
The Inheritor.
(96) Al-Rashid i.e.
The Director to the right way.
(97) Al-Sabur i.e.
The Patient.
(98) Dhul Arsh i.e.
The Lord of the Throne.
(99) Dhul Waqar i.e.
The Possessor of staidness and gravity; He Who does everything reasonably and to fulfil a certain purpose.
(100) Al-Mutakallim i.e.
The Speaker; He Who speaks to His servants.
(101) Al-Snafi i.e.
The Healer.
(102) Al-Kafi i e.
The Sufficient.
(103) Al-Ahad i.e.
The Unique; The Lord of Unity.
(104) Al-Wahid i.e.
The One.
(105) Al-Samad i.e.
The Besought of all; The Independent.
(106) Dhul Jalal Wal Ikram i.e.
The Lord of Majesty and Bounty.

(From Introduction to the study of the Holy Quran)

Annual Majlis Shoora

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# of Nigerian Ahmadiyya Community

The 27th Annual Ahmadiyya Majlis Shoora (Consultation Body) of Nigerian Ahmadiyya Community met on 26th and 27th March 1977 at the Ahmadiyya Central Mosque Lagos. The delegates who attended from over fifty branches. came from all parts of the federation.

The Amir Maulvi M. A. Shahid in his opening address reviewed the past year's activities and presented to the House a programme for the next year. He disclosed that for the proper training of future generation, and expansion of the mission, an Ahmadiyya settlement was being planned at Ojokoro, Agege, adjacent to our previously purchased land and that plots for building houses will soon be made available.

The Amir also stressed the need of appointing qualified missionaries in all important missions. He said it was only possible if young and qualified boys belonging to old and sincere Ahmadi families joined in large nambers the missionary training class. He also called upon the retired and old Ahmadies to offer their services, for appointment as missionaries in the new Jamaats. Earlier the General Secretary Mr. A. R A. Otule and additional Secretary Alhaji A. B. I. Kukoyi, read out the minutes of the last Shoora and the report of monthly remittances to the Headquarter. Alhaji A. R. Busari reported to the joy of the house that the work on the translation of Yoruba Holy Quran with Commentary notes was progressing satisfactorily. Before the end of the session two sub-Committees were formed to give their recommendations about the 16 proposals on Agenda. The Committee for Preaching, Education and Social Affairs was headed by Dr. Inrees, Ondo Circuit Chairman and Committee for Finance and General Affairs by Alhaji Busari, Ibadan Circuit Chairman.

Next day in the session the recommendations by the Sub Committees were read out by Alhaji M M. Habeebu Secretary for Preaching Committee and Alhaji Z. O. Elias Secretary for Finance Committee. Frank discussion followed by the members who proposed amendments and gave suggestions. Decisions were taken for producing more new literature in local languages, holding of Missionary Training Class, to establish a Marriage Bureaue for marriageable boys and girls in each circuit, holding of Arabic classes and Sunday Dars in the missions and to make arrangements for buying a new printing press for "THE TRUTH". It was also resolved that the possibilities for establishing nursery schools should be explored at Lagos and Ibadan. The proposed Income and Expenditure Budget for the next year 1977-78 was adopted with some minor changes. Before the closing prayer, the Amir told the delegates that the amazing progress which the Jamaat was making here and everywhere in the world was due to the institution of Khilafat. He stressed upon the members to propagate the blessings of Khilafat, particularly to those who seceded from Jamaat and now a-days were facing the grave consequences of their disunity and spiritual decadence. The Amir also advised all the missions to keep their mosques and Mission Houses clean.

Khuddamul Ahmadiyya Ijtema in KANO NIGERIA

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By Olayiwola Jegede

Delegates numbering more than four hundred from over thirty branches of Ahmadiyya Muslim Mission Nigeria, gathered together in the ancient town of Kano to attend the fifth Annual Ijtema of the Khuddamul Ahmadiyya (Youths of the Ahmadiyya Jamaat) during the Easter Holidays. The majority of the delegates came from places between one thousand to over two thousand kilometers. Some delegates arrived a day or two earlier to watch the Quranic Exhibition arranged by the Mission.

The two-day Conference of Khudam-ul-Ahmadiyya started at 2 30 p m. under the chairmanship of the Naib Sadr Maulana M A. Shahid, Amir and Missionary Incharge of the Mission. The National and Khuddam flags were hoisted and the Amir inspected a Guard of Honour mounted by Kano Khuddam. Bro. Aziz Toye recited from the Holy Quran and the Amir led in reciting the Khuddam pledge. He addressed the rally and praised the youths for attending this conference and for taking keen interest in making it a success. He recalled how Islam had came to Nigeria from the North and how Hazrat Uthman Fodio had regenerated the people and spread Islam to the Southern part of the country. He said that the thirteenth century Reformer (Hazrat Uthman Fodio) had started his crusade from the North while the 14th century Reformer and the chief of them all, Hazrat Ahmad (AS) started from the South. He emphasized that the Ahmadiyya Movement had only one objective before it i.e., to serve Islam. He concluded that the community was being opposed and persecuted for no reason and that we should show forbearance and pray for the grace of Allah as urged by Hazrat Khalifatul Masih III.

Afterwards sports Contests were held at the playgrounds of the Ahmadiyya Secondary School, Kano. Football matches were played by Lagos, Ado Ekiti, Ibadan, Zaria and Kano teams in which Kano Majlis won the shield. The Tug of War and Table Tennis contests were equally interesting.

Speech making contests were also held under the Chairmanship of Alhaji Khalil Mahmood, Librarian Ahmadu Bello University, Zaria, after Isha prayer. About a score of Khuddam spoke eloquently on different Islamic topics.

There was a separate session of Atfal-ul Ahmadiyy, which started at the early part of the first day under the Chairmanship of Alhaj A. A. Haliru, Circuit Chairman of the Ahmadiyya Missions in the North. After the Atfal Pledge which was led by Bro. A O. Salami, the Chairman welcomed all the participants to the conference and drew their attention towards their duties and obligations. He pointed out some of the evils of the western civilization and advised the participants to beware of them.

Before the commencement of

Speech making contest, Atfalul-Ahadiyya also spoke on important topics like Allah, The Holy Quran, The Holy Prophet Mohammad (S.A W.) Hazrat Ahmad (A.S.) and duty to parents.

The second day of the Conference started by saying Tahjjud Prayer followed by physical exercises and Football Mateh.

The final session of the Conference was addressed by Mallam Idrees from Niamey, Niger Republic, Alhaji S. D. Ahmad, Alhaji Mallam Bichi and Alhaji Kukoyi. Before the closing prayer and recitation of Pledge, The Amir distributed prizes to Atfal and Khuddam. Ilaro Majlis retained its distinction of overall excellent performance. He also announced the next year venue for the sixth Ijtema which shall take place at Ikare, Ondo State.

WILL

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I ALHAJI IBRAHIM ANSA son of EMMANUEL ASARE Occupation CONTRACTOR Aged 39 Date of Bai'at 13-11-1964, residing at (Full address) Box 173 SUNYANI B/A GHANA on solemn affirmation voluntarily, free of all compulsion and without fear this 5th day of month February 1977 do hereby make the following will :

1. Monthly income C200.00
2. Unmoveable House
   No. 2. Apartment Bungalown C86,000 00
3. No. 1 TV set The price C500 00
   No. 1 Cooker C400.00
   Total of property C87,900.00

(Sd. Testator)

1. Witness S/d. Bashir Ahmad Regional Missionary Ghana.
2. Witness S/d. Circuit Missionary (Easah Asamoah Box 227, Sunyani BIA.

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to that of nobles. Despite this awareness he addressess them very rudely although they had requested him humbly, in a courteous and polite manner. They said, 'Master, we would see a sign from thee'. In answer to it the Messiah said, 'An evil and adulterous generation seeketh after a sign. etc.' He did not stop there but would always revile them unmindful of their high social status. Sometimes he called them, 'Ye serpents, offspring of vipers', (Mathew 23 : 33). Sometimes— he described them as 'Blind' (vide Matthew 15 : 14) Addressing them sometimes he said, 'O hypocrites (vide Matthew 23 : 13). Sometimes using very obscene words he said, 'The publicans and harlots will go into the kingdom of God before you'. He also called them, 'Swine and dogs' Mathew (21 : 31). Sometimes he called them 'fools' (Matthew 23 : 17). Sometimes he put them as 'inmates of hell'. Matthew (23 : 16) All this despite he himself preacheo forbearance and good manners and declared that whosoever calls his brother a 'fool' shall be in danger of hell fire.

The Promised Messiah's Address to the Christian Nations

Ye, Christians of Europe and America! And ye seekers after truth! Know it for certain that the Messiah who was to come has come, and it is he who is speaking to you at this moment. Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen their fulfilment. Almighty God has shown through me thousands of signs and furnished arguments of my truth in every way. I say to you truly that if the heavenly signs which have been shown on my hands, had been shown by Jesus, son of Mary, the Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of Jesus signs on the minds of the Jews? Only one instance is sufficient to illustrate it, viz, the case of Judas Iscariot, the favourite apostle for whom a throne had been promised in heaven, but who apostatized even in presence of the master. Not only did he by his apostacy deprive himself of the promised throne but also threw Jesus into innumerable difficulties.

All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities, and here you will find that salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust Had he been crucified not once but a thousand times, even then he could not have saved you.

Salvation is in faith and love and certainty and not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory, therefore repent of such beliefs while there is time and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority, I am not true, but if the witness that I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourselves under the judgment of God by rejecting truth. A weak mortal, the son of Mary, is by no means your God. To me is given the spirit, against which no one can stand. If you know that there is none among you who with the assistance of the spirit, can with-stand the holy spirit that had been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth.

Read Regularly

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THE

Tahrik-i-Jadid

MONTHLY

RABWAH